



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Mr. Hart suggests. He would have a group of from fifteen to twenty persons selected from the community, not on the basis of their representing particular agencies or groups in the community, but because of their representativeness of vital functions in the community, as of education, religion, industry, recreation, etc. They should be persons who understand deeply the large social significance of these functions, and who can see the community in its wholeness. The council should meet regularly for deliberation and discussion. The members should read widely and keep themselves informed on all the issues before the community. They should be read to give much time and energy and to plan largely for the community. The council is to have nothing to do with the execution of the plans or policies proposed. It is exclusively for deliberation and counsel.

There is, undoubtedly, much to commend in such a proposal. But since Mr. Hart goes so much into detail in outlining the functions and character of the council, it is perhaps not unfair to ask how such a group could be found who would be able to give so much time and energy to this apart from their regular occupations, for manifestly this is a voluntary group. The task he outlines is one for a highly trained group of specialists giving all their time to study and deliberation. How would they be selected? In what way would their conclusions be put before the community, and what machinery would be required to secure from the community a consideration of their proposals?

In spite of these limitations there is much sound philosophy in Mr. Hart's book. It points out clearly the fallacy of individualistic ideals and the waste in attempts to reform a few evils piecemeal. While there is little that is new to the sociologist, there is much of value for the citizens and the social worker who have been thinking of particular pieces of social betterment as isolated enterprises. One cannot lay down the volume without a keen realization that life is a whole and that all social betterment must proceed on the assumption that people are living in groups, and that social agencies to be efficient must work as a part of a larger and inclusive movement.

CECIL C. NORTH

OHIO STATE UNIVERSITY

---

*Psychology and Folk-Lore.* By R. R. MARETT, D.Sc. New York: The Macmillan Co., 1920. Pp. ix+275.

Five presidential addresses before the British Folk-Lore Society and six other addresses, together embracing discussions of psychology and folklore, war and savagery, primitive values, culture, survivals, magic

and religion, the medicine man, prehistoric progress, and the place of anthropology in modern university education, make up this book. Most of the addresses are not at all technical and some are scarcely profound. Throughout the volume runs the plea for the psychological as against the naturalistic and mechanistic methods of interpretation (pp. 59, 156, 194, 227, 243). But it is difficult to see what the author understands by psychological, unless he means by it a relatively modernized form of animism. Modern psychology—at least scientific psychology—is naturalistic and mechanistic, biophysical and biochemical, and all the rest. Neither is his arbitrary contrast of the methods of psychology and sociology—the one being represented as an intimate study of the soul and the other as formal examination of the social body—in relation to folklore wholly just (pp. 12, 98). Sociology, at least American sociology, does not neglect attitudes and values (one cannot be so sure of the soul), however much it may measure with statistics and scientific concepts. In fact, the author's omission of sociology from the list of subjects which should be studied in connection with anthropology in a university curriculum, while he includes among others geology and economics (p. 255), leads the reviewer to suspect that this subject has not yet been able to secure and hold the author's attention to the saturation point.

The author's definitions of folklore (pp. 76 ff., 104, 122, 123) and of anthropology (pp. 148, 227, 229, 262) may be of interest to readers. He is rather pessimistic about the abolition of war (pp. 43-45). He makes the valuable point that moral and civic courage are not derived from military courage (pp. 46-48). His conception of heredity is almost, or quite, as orthodox as that of C. B. Davenport in this country (pp. 52, 238, 239, 244). He favors the culture contact theory as against that of parallelism in development (p. 105). His discussion of religion and magic is often excellent in detail, but he apparently does not distinguish adequately between religion and theology, for he often employs the terms interchangeably. It is doubtful also if there was as much distinction between religion and magic as practiced by primitive peoples as he seems to imply (p. 184). There are some excellent examples of the skill of savages (pp. 198, 200, 210, 224). He does not find the savage brutal by nature but by necessity and upon occasion (p. 70).

The book as a whole is more in the nature of critical commentary than a discussion of principles; but both types of work occur and are highly suggestive and stimulating.

L. L. BERNARD

UNIVERSITY OF MINNESOTA